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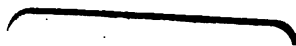
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The Apostle of
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REV. HERMAN H. COOK



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The Apostle of Ryū-ū

HERMAN H. COOK

MISSIONARY IN JAPAN

A short race and the end attained is
better than a long race and little more

Dr. James H. Barker

BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN THE UNITED STATES
PHILADELPHIA, PENNSYLVANIA



REV. WILLIAM H. COOK

The Apostle of Ryo-U

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**A short race and the end attained is
better than a long race and little done**

Dr. James H. Ballagh

**BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN THE UNITED STATES
PHILADELPHIA, PENNSYLVANIA**

1917

COMPILED BY
REV. ALLEN R. BARTHOLOMEW, D. D.
SECRETARY

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REV. HERMAN H. COOK

I

THE LOSS OF A WITNESS FOR CHRIST

ONE of the sad providences in the work of Foreign Missions is the loss by death of an able and willing missionary. Small, indeed, is the number of those who heed the call of the Master for service among the people in distant lands. Whenever a worker drops out of the ranks the progress of the work is always retarded. In the sudden death of Missionary Cook, the Japan Mission has lost one of its most zealous members, and our Church, one of her loyal sons. He was a man who tried to make full proof of his holy calling. No hardships were too severe for him to endure on his long and tedious itinerating trips. The Gospel to him was the power of God unto salvation to every one that believeth. He knew that the Truth would bear fruit, and for that reason he was instant in season and out of season in proclaiming it.

Why he should be taken away from his work so early in life, and in the midst of such great usefulness, will remain a mystery to us. Our duty is to accept this strange providence as coming from a loving Father, with the assurance that it will work good to them that love and serve Him. That newly-made grave in the cemetery at Sendai should be a loud call to our Church to arise and shine in the power of her risen Lord. It should give to all of us a clearer vision of the task set before us and a holier passion to perform it. For then only will the offering of the life of our devoted missionary not have been in vain.

The aim of this booklet is to gather up a few threads in the skein of a life lived for God. It will show how a humble servant by a full surrender was made meet for the Master's use, and how he became a factor in making the Gospel known in the large Yamagata-Akita Prefectures in Japan. If its perusal will inspire the members in our home churches with a greater zeal for God and arouse in them a deeper sense of responsibility for the reclaiming of souls, the purpose of its publication by the Board of Foreign Missions will have been fully realized. That

the Lord will use the booklet to this end is
the only desire of its compiler.

Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, Faith's sentinel;
Though Hell's lost legions ring thee round with fire,
Learn to endure. Dark vigil hours shall tire
Thy wakeful eyes; regrets thy bosom thrill;
Slow years thy loveless flower of youth shall kill;
Yea, thou shalt yearn for lute and wanton lyre.
Yet is thy guerdon great; thine the reward
Of those elect, who, scorning Circe's lure,
Grown early wise, make living light their lord.
Clothed with celestial steel, these walk secure,
Masters, not slaves. Over their heads the pure
Heavens bow, and guardian seraphs wave God's
sword.

—*F. A. Symonds.*

II TRAINING FOR SERVICE

TO the question in the Application Blank, "How long have you been thinking of becoming a missionary?" Mr. Cook replied, "As long as I can think back." His letters and the testimony of friends reveal the fact that he had the missionary passion from a child. He was born in New Knoxville, Ohio, September 20, 1878. In this place the Reformed Church has one of its large, influential and benevolent congregations. Twelve of its sons are among our most devoted pastors. The community is made up of plain, quiet, frugal people, who live the simple life, and find their chief joy in the worship of the sanctuary. An atmosphere of piety and sincerity pervades the homes of the people. Their hearts are near to nature, and true to the God whom they adore and serve.

Amid these rural and favorable sur-

roundings Herman Henry Cook was born. His parents are fine Christian people. He was their only son. From a boy he was known to be quiet, well-behaved and industrious. As is the custom of faithful parents, he was early sent to the minister for instruction in the doctrines and duties of our holy religion, and, in company with a class of catechumens, he made a public profession of his faith in Jesus Christ in the solemn rite of Confirmation. His pastor, Rev. M. Noll, gave him as a Confirmation blessing upon his life's pathway the text: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." It was at the altar that the conviction laid fast hold upon his soul that the Lord had chosen him to proclaim His name among the Gentiles. For years he kept this desire buried in his own heart, for he knew that his parents were averse to his becoming a foreign missionary. When his friends would ask him, "What are you studying for?" his only answer was, "You will find out when the time comes."

In the autumn of 1894 his father sent him to the Mission House in Wisconsin, with the

hope that he would enter the Christian ministry. There he spent eight years in patient study. At the age of twenty he told his father that he believed the Lord wanted him to be a foreign missionary. It was with great rejoicing that at a later date he wrote to Dr. S. N. Callender, who was at that time the Secretary of the Board of Foreign Missions: "When I first informed my parents of my intentions, they refused to hear me talk to them. Now God has so changed their hearts that they say, 'If it is God's will we cannot hinder you from going.'" Many were the doubts and fears in his soul during his student days, but after each hard-fought battle he would experience moments of pure delight. "One of these moments has been worth thousands of those dark moments which fell upon me. Often the only thing that would relieve me was the prayer to God that if He would relieve me I would, if it were His will, serve Him in China, and immediately I thought myself as happy as I could be."

As a student he was obedient, diligent and earnest. He had the confidence of the professors and the esteem of the students. Some

of them knew his noble purpose of devoting himself to the Lord's service on the foreign field. There was no time lost in deciding his future life-work. The inward call had been present with him for years. The challenge of the Board of Foreign Missions to go to Japan came not as a surprise, but as a satisfaction. He was deeply conscious of the great responsibility of the work of a messenger of Christ in a foreign country, but there was a deep longing in his heart to bring the glad tidings of salvation to them that sit in the darkness of heathenism. How happy he was, after his graduation in 1902, to receive an appointment by the Board as a missionary of the Church to Japan!

That those who knew him best thought him well qualified for this important work appears from the many testimonials that accompanied his application.

Dr. H. A. Muehlmeier, President of the Mission House, wrote to the Secretary:

"Mr. Herman Cook, Jr., took a full course in all our departments and will complete his studies in the Seminary next Spring. I can certify that he is of good moral character, a sincere, manly Christian and worthy of all

confidence. Whether he has all the qualifications for missionary service—both general and special—I do not know. I hope Mr. Cook will be a humble, faithful, prayerful and devoted follower of our blessed Lord Jesus Christ.”

Two of his classmates wrote in the most appreciative terms of his fitness, as follows:

“It affords me pleasure to recommend Herman Cook, a classmate of mine for the last five years. His character impressed me as that of a Christian. He has told me repeatedly that it has always been his desire to become a missionary. He prefers this calling to that of a minister. His ability in the different branches taught here is fair, and I am sure that the Lord will bless him, and equip him with the necessary implements, so as to fulfill his mission on earth. He stands in good membership in the Reformed Church, and has always taken an active part in the religious work carried on in the institution. He is a member of our ‘Mission Society,’ and a worker in the Sunday School conducted by the students.”

J. H. POETTER.

"I desire herewith to recommend on account of his fine, sincere Christian character, his manly personal appearance, his normal physical condition, his adaptation for the winning of the confidence of young and old, his abilities as a student, his practicalness as a teacher and preacher, and his inherent linguistic skill, my friend and classmate, and brother in Christ Jesus, Herman Cook, as a foreign missionary."

DAVID R. RAISER.

His pastor, Rev. John Bachmann, D.D., of New Knoxville, Ohio, bore this testimony:

"I am confident of his sincerity and believe he would turn out well. If the Board would see the way clear to send him out, it would no doubt awaken a new interest in the work in the whole German part of the Church and especially in my congregation."

That his appointment awoke a new interest in Foreign Missions among our German brethren was immediately evidenced by the action of Heidelberg Classis, Central Synod, in pledging \$800.00 annually towards his support. This amount was only the beginning of the ever-increasing offerings from

that Classis, as also from the members in our four German Synods.

Mr. Cook was married in the fall of 1902 to Miss Emma Fledderjohann, also of New Knoxville, who proved herself a most helpful companion to him in his busy missionary career. They bade farewell to their many friends in December, 1902, and set their faces towards the Sunrise Kingdom.

III

WORK IN SENDAI

It is overwhelming to think of the vastness of the harvestfield when compared with the indolence, indifference and unwillingness on the part of most so-called Christians to become, even in a moderate degree, laborers in the same. I take the rebuke to myself. . . . When we come to die, it will be awful for us if we have to look back on a life spent purely on self; but, believe me, if we are to spend our life otherwise, we must make up our minds to be thought "odd" and "eccentric" and "unsocial," and to be sneered at and avoided. . . . The usual centre is SELF, the proper centre is GOD. If, therefore, one lives for God, one is "out of centre," or "eccentric" with regard to the people who do not.

ION KEITH FALCONER.



KITA YOBANCHO CHURCH, SENDAI



NEW CHURCH, YAMAGATA

III WORK IN SENDAI

SHORTLY after Mr. Cook settled in Sendai he and Mrs. Cook took up the study of the Japanese language. They applied themselves with diligence to this difficult task. For several years he was a teacher of English and German in North Japan College. Teaching, however, did not appeal to him, and he was not perfectly happy in his work until he became a missionary evangelist. Then he took vigorous hold of the Japanese language, often burning the midnight oil studying the same, so that he became quite proficient in both the spoken and written forms.

From the time of his arrival in Sendai Mr. Cook was a regular attendant on the Lord's Day at several Sunday Schools and preaching places. As soon as he was able to do so he began to teach the people the Gospel and to help in directing their minds and hearts to

Christ. One of his great delights was in accompanying the older missionaries on their evangelistic trips. He made several extensive bicycle trips with Dr. William E. Lampe, each of these being of about ten days' duration. During these trips they would visit inquirers in towns where our Mission had no regular preaching places, and there hold religious services in the evenings. In this way an interest was created in his heart for direct evangelistic work that made itself felt with great power in future years.

During the famine in 1905-6 he was active in the distribution of the "sympathy bags," each containing several quarts of rice and a copy of a Gospel. These bags were made of Japanese towels with the name thereon of the church distributing them, as also the words, "Christian Sympathy Bag," dyed on the front and the character for "Love" on the back. After the rice was taken out of these bags the people could use them for towels and other purposes. Distributing these "sympathy bags" gave the Christians a good opportunity to preach the Gospel. Writing about the work among the famine sufferers, Mr. Cook said: "In Masuda and vicinity

where I work, 600 of these bags were distributed. Every one of these bags is a message of love, containing food for the body and also for the soul. Several miles from Masuda a person can see groups of poor people working each with one of these towels tied around his head. The money that our Church sent for these people has filled the native Christians with enthusiasm to work for the Master."

One of the enduring works of Mr. Cook in Sendai was the gathering of a congregation, and the erection of the handsome Kita Yobancho Chapel, which was paid for by the New Knoxville congregation during the pastorate of the Rev. Dr. John Bachmann. The congregation is exerting a good influence in a residential section of the city having upward of 5000 people, and it is one of the Christian centres which has caused Sendai to be spoken of as "the most Christian city" in Japan.

Mr. Cook had also assumed the financial obligations for the missionary residence which he built and occupied while in Sendai. He secured the money for the same from some of his friends in America. The Board

reimbursed him for the full amount before the time of his furlough. In carrying out both of these building enterprises there was shown no little self-denial, as also architectural skill and financial ability.

Early in 1908 Mr. Cook removed to Yamagata, which became the centre of his extensive evangelistic work.

IV

HOME ON FURLOUGH

Looking forward, let us hope and cleanse all fear out of life—trust God, love Him and rejoice. Even our largest problems need not dispirit us. Problems are not to be analyzed, but accepted. He who analyzes a flower loses it. He who cracks a diamond to see what it is, is without both gem and knowledge. Life's great questions are seeds. Plant a seed, then wait. Some day the flower and fruit will explain the seed. It is well to lay aside difficult questions to be asked some day at the throne of God. Then we will look back to smile at what now disturbs us exceedingly. Remember the Russian Cathedral—travelers tell us the din and noise of the crowds thronging under the dome to those above the dome become a strain of soft music. It is good to hope and wait. Because God lives and loves, man should enter the future as he enters temple or cathedral—to dedicate all its days to hope and aspiration.

NEWELL DWIGHT HILLIS.

IV HOME ON FURLOUGH

“**W**ITH the Board's permission, I would like to spend part of my furlough in Germany to prepare myself more fully for my work here in Japan.” To a great extent this was the controlling purpose of his visit to the homeland. He had come to this decision almost two years before his furlough was due. During the seven years that he spent in Japan, from December, 1902, until January, 1910, most of his time was occupied in teaching English and German in North Japan College and in acquiring the Japanese language. He found little or no opportunity for general reading or study.

Such was his burning desire for taking a special course in a university in Germany that he wrote: “If the Board cannot pay me my full salary during this time, I shall be glad to receive whatever it is willing to give

me, or even do without any salary." This offer was an evidence of his unselfish spirit and an index to his entire missionary career. He was always respectful in making his requests to the Board, and did so in a deferential manner.

Prior to his homecoming he himself felt the need of a vacation. In one of his letters he admits: "The present condition of my health makes me believe that I ought to take my furlough as soon as it is due." Although he was glad to return to America, yet he was very happy in his work in Japan. "I enjoy my associations with my Japanese brethren. We plan all our work together and rejoice in each other's success." He came home with his family, via Europe, arriving in New York in the early spring of 1910. After spending a few weeks with relatives and friends in New Knoxville, Ohio, he returned to Germany, stopping en route at Edinburgh, Scotland, to attend the World Missionary Conference. Then he went to Germany and entered the University at Halle. It had been his intention to spend a year abroad in study, but owing to circumstances over which he had no control he found it necessary to cut

short his course. He was as untiring in his studies in the University as he was in his work in Japan. He wrote: "If I keep on studying as I have done in the past two months without going out sight-seeing, I can accomplish a great deal in a few months. But I suppose it would be a mistake not to see some of the places of historical interest while I am in Germany, so I may go out with an American (whom I met here) after vacation begins."

While he had a strong desire to remain in Germany a little longer, so that he might be able to do more effective work in Japan, yet his heart was restless to return home in order to visit the churches to give the people a larger vision of the world's need and also of God's power to satisfy that need. "I would like to return to America immediately to help you and the other brethren to arouse our Church to a greater sense of its privileges and responsibilities in China and Japan." He did return, and those who met him and heard him will ever remember his zeal and devotion for the salvation of souls. It was his privilege to visit many congregations, especially those in Central and Northwest

Synods, and to tell pastors and people of the wonderful works of God in Japan. No one could listen to his addresses without feeling that here was a man of God in dead earnest to deepen interest in the upbuilding of the Kingdom of God. To show his real missionary spirit we quote from a letter after several weeks of constant visitation among the people: "If I can be instrumental in awakening in the pastors and a few laymen of our German churches an interest in our Foreign Mission work and arouse them to their privileges and responsibilities, my work will be of inestimable value to the cause that is dear to all true children of God, but often it seems to me that the lethargy and indifference of our pastors is so great that the weak efforts of mine will do but little to relieve the situation of our two Missions. All that I can do is to pray that God might open the eyes of our ministers so that they can see the pressing needs of the present hour. My work is very tiresome, but as it draws me closer to the Saviour I enjoy it. I have never been happier than I am now."

V

WORK AT YAMAGATA

The missionary takes up his abode in a foreign country for life. There he devotes himself with his years of careful training to the work of organizing a permanent and self-propagating, industrious Christian society, from which shall grow Christian institutions of all grades and kinds. He creates this society from crude material, and out of it produces results that, from our human standpoint, seem miraculous. He shows himself to be a friend of the common people as well as a loyal guest of the local government. He turns disorder into victory, and little by little produces ripe fruits of the Kingdom of God. Viewed from every standpoint the missionary of character and ability stands easily first among leaders of men and benefactors of the world.

JAMES L. BARTON, D.D.





PREACHING TENT AT YAMAGATA AFTER THE FIRE

V

WORK AT YAMAGATA

IN the spring of 1908, at his own request, Mr. Cook was given charge of the evangelistic work in Yamagata Province. He became thoroughly familiar with the needs of the field, so that it was with joy of heart that he resumed his labors after his furlough in this province in the fall of 1911. One of his first tasks was the erection of a new chapel at Yamagata. During the summer a fire had laid waste the very heart of the ancient city—one thousand buildings—and among these buildings was our chapel, where for years a small company of Christians had met for worship. How Mr. Cook plead with the Board and the Church for the funds for a new chapel! He saw the spiritual destitution of the people at Yamagata, and their increasing immorality, due largely to the fire. "Shall we, with the Gospel of the Cross, the power to change these conditions

in our hand, stand idly by without using this power to our best ability? Help us by giving us the means to make the untoward conditions in this struggle as easy as possible."

Mr. Cook was seriously crippled in his work because the Church did not provide him with the necessary equipment. One of the most discouraging features was the slow and tardy response of the Church to his reasonable appeals. The lack for years of an associate in the work could not help but retard its progress, but his faith would surmount all obstacles, and these only served as spurs to make him more zealous in his labors.

That we may form some idea of the extent of his arduous labors, we shall give a bird's-eye-view of his field. "It is as large as Palestine; the two provinces, Yamagata and Akita have an area of 7292 square miles; the population is nearly 2,000,000. Our assumed task, as a Church, is to bring over 800,000 people in these two provinces to the saving knowledge of the Christ. In Yamagata Prefecture alone there are 2580 Shinto shrines and 1575 Buddhist temples, with 503 and 1255 priests, respectively. While the older people are still strong adherents to these faiths, the

younger generation has been drifting away from all religious influence for the last twenty-five years. The evangelization of these drifting thousands is a problem the greatness of which grows upon one as he studies the field and the people. Five missionary families, four single ladies, twenty native preachers and five Bible women comprise the whole Christian force now in both Yamagata and Akita Prefectures. What are these among two million people? Is it any wonder that our Japan Mission has been appealing to the Church to provide immediately five missionaries, ten evangelists and five chapels for these two provinces?" Yes, and is it any wonder that the vastness of the field, the millions of unsaved souls and the few Christian workers should so impress the mind and heart of our devoted missionary that he gave himself untiringly to reach as many as possible with the Gospel message? In one of his last letters he says: "The retrenchment made necessary by the Board's finances has upset all my plans for my field. If the Board is unable to come to our assistance by the beginning of next year, it may be better for it to recall one or more of its mis-

sionaries. We simply cannot lie idle when we see the terrible moral conditions around us. Up to date our Mission is the only one that does aggressive work in Yamagata and Akita Prefectures. Therefore, our work becomes all the more important and the need of extending it more urgent. At present there are about fifteen places in my field where we ought to open regular work. In most of them there are a few earnest seekers, and in some several Christians. On account of the preparatory work that I have been doing, there will be little or no opposition. The work is beginning to grow so fast that I cannot manage it much longer alone. I appeal to you and to the Church for aid."

VI

**NEW METHODS IN EVANGELISTIC
WORK**

Notwithstanding the value of other methods, the proclamation of the Gospel by the living voice will always hold the pre-eminent place. The spoken Gospel is absolutely essential to the propagation of the Christian faith. The command is "Preach the Gospel." "It was God's good pleasure through the foolishness of the preaching to save them that believe." . . . The value of medical, educational, literary and all other forms of missionary activity is measured by the extent to which they prepare the way for the Gospel message, promote its acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficiency of those who preach Christ. The preaching of the crucified and risen Saviour always has been and always will be the power of God—the most effective means of leading men into everlasting life.

JOHN R. MOTT.





MR. COOK AS A STREET PREACHER

VI

NEW METHODS IN EVANGELISTIC WORK

WHEN Mr. Cook came to Yamagata he found the people of that city so prejudiced against Christianity that he soon became convinced that it would be in vain for him to try to do much intensive work in the city. He immediately began to study Yamagata Prefecture with a view to reaching as many places as possible. At first he selected a few of the most important places and visited them with a helper several times a year. At the time of his death he had about one hundred places that he would visit not less than twice a year. To show the extent of his work as an itinerant missionary we are giving a description of his Spring, 1915, evangelistic trip. "During this time," he says, "I expect to visit over 100 places and to speak to about 25,000 people. I shall appreciate if you will pray for me so that I may have the strength, courage and patience

for this work, and especially that I may have my heart filled with love towards the people whom I will try to give a vision of Christ."

He describes his method of work as follows: "As a rule we take a revolving duplicator, a magic lantern, a big bundle of tracts and a Sunday School picture roll with us. Traveling on an autocyte with side car, we fly through the country at the rate of about fifteen miles an hour. Arriving at a place in a village where we can easily gather a crowd of people we stop, blow the horn for a few minutes, and sing a hymn. By this time from twenty-five to one hundred people have gathered around us to learn what the excitement is about. We now take out the picture roll, and after a few introductory words begin to explain a picture, with the people listening intently. While one of us explains, the other distributes tracts. After telling the people how they can obtain further instruction in Christianity, we bid them farewell and go on to the next village, where we repeat the same, and so on, till we reach the place where we expect to hold a meeting in the evening. Upon our arrival there our first concern is

to secure a meeting place that will hold from two to five hundred people. If we had held meetings in a place before, it is as a rule, a simple matter. A word to the landlord of the meeting place is practically all that is necessary. A few rooms in hotels, or in private houses, theatres, and, in a few places, the gymnasiums in the primary schools, all serve us in turn as preaching places. In primary schools our preaching is more indirect than elsewhere, and so we do not hold meetings there often.

"The meeting place settled, we rest till noon or spend the time left to us in reading or studying. After dinner, announcements of the evening meeting must be printed with the duplicator on the back of from two to five hundred tracts, which we bring into the homes of the people a little later. If the town is large and the meeting place of sufficient size, the autocycle is again called upon for service. A large poster announcing the meeting is tied to a stick held up by the person riding in the side car as we go puffing through the streets. Thus practically everybody in town is informed of our work. If we are not too tired by this time we stop at

several street corners, hold up our picture roll and do some street preaching for an hour or two. At about five o'clock we return to our hotel, take a hot bath, and by the time we have thrown off the dust and sweat of the day, we are ready for our supper. Before it is dark the children slowly gather before our meeting place and play there till they are admitted, sending their happy peals of laughter through the cool and refreshing evening air.

"About half an hour before the time announced for the meeting all that have assembled are admitted, and the children are admonished to be quiet till the end."

To interest the people Mr. Cook would play the violin and his favorite hymn was "Jesus Loves Me, This I Know." We are told that he was known all over the Yamagata and Akita Provinces as the "Jesus-Loves-Me Man," and whenever he would enter a village the children would say, "The Jesus-Loves-Me Man has come."

Mr. Cook was not satisfied with merely preaching the Gospel by word of mouth, but he began to use the daily papers, paying advertising rates for Gospel articles. The "Life

of Christ," which he published in two of the Yamagata dailies, became popular throughout Yamagata Prefecture and helped to prepare the way for the evangelization of the people in this field. He would ask those who read these articles to correspond with him and he would be glad to answer any questions about Christianity.

One of the greatest helps in his work was the publication of a four-page monthly, entitled "Ryo-U no Hikari," "The Light of Ryo-U." Ryo-U is the old name for Yamagata and Akita Prefectures that on account of its age has almost become poetic. Over 1000 copies were sent out every month to the inquirers, or to such people as he knew took an interest in Christianity. This publication enabled him to keep in touch with many of the people whom he met on his trips, and was a convenient instrument for instructing both seekers and young Christians more fully in the way of life. The many letters that come from all parts of the provinces show that the seed that he has sown broadcast is beginning to sprout and grow in the hearts of many of the people who heard his message of salvation.

Through these special methods Mr. Cook cultivated an eagerness on the part of the people to listen to the Gospel message. At some of the places the people were begging him to come oftener. He found everywhere a longing for a higher spiritual life, and he tried through the monthly magazine to sow the seed as widely as possible in the hearts of those who really desired a deeper knowledge of salvation. It was his sincere hope that the Board might be able to support evangelistic work more adequately in the near future. "For if Dr. Noss and I continue our present methods there will soon be such a demand for the preaching of the Gospel which it will almost be wicked to refuse." This earnest worker was known in practically every town and village in Yamagata Prefecture. It is no wonder that he felt that he could do more work than a new missionary could do before he would be in the field at least three years. "If God gives me the necessary strength and wisdom there will be a great change in the attitude of the people towards Christianity within the next five years that will surprise many people. I am simply preaching the Gospel and following

up the work by means of our little monthly magazine. I have reached 50,000 people in 1914. It is my plan to scatter the seed even more widely during the present year. I am more and more convinced that it is my duty to give the rest of my life to the work in Yamagata *Ken*."

Rev. James H. Ballagh, D.D., of Yokohama, writes: "From a recent visitation of this part of the Northeastern field it is clear to me that in no part does the need of workers appear more perceptible than in that in which our beloved brother has so faithfully labored. *Upon whom shall his mantle fall?*"

Such were the methods of his work and the love actuating his labors that Rev. W. H. Erskine, a missionary of the Disciples' Church, who knew Mr. Cook and formerly lived in Akita, wrote: "Your Mission loses a good worker. The Yamagata *Ken* work will be put back ten years."

VII

ITINERARY FOR THE SPRING OF 1915

The world waits for the Church to come in and gather the living corn. Do you ask where is the sowing? It is done. The New Testament represents the Church as a reaper, not as a sower; Christ is the Sower. He moves in His spirit among the millions, scattering living germs in the red furrows of the human heart and the Church is to follow, reaping where it has not sown, gathering where it has not strewed. Do you ask where the ripening forces are? They have done their work already. The sun acts where it does not shine. The roots of the trees are vitalized by the sunshine, although they are not bathed in it. So, in the Kingdom of Souls, the Light of the World acts where He does not manifestly shine. We are not waiting for God; God is waiting for us, and the harvest is spoiling through our sloth and unbelief.

W. L. WATKINSON, D.D.



YAMAGATA-AKITA FIELD



VII

ITINERARY FOR THE SPRING OF 1915

		Population
March 1	Akayu	4,475
March 2	Miyauchi	5,570
March 3	Kaminoyama	7,986
March 4	Takahata	6,554
March 5-7	Yonezawa	38,106
March 8-10	Sendai
March 11	Yamanobe	5,932
March 12	Nagasaki	6,069
March 13	Sagai	10,060
March 14	Yachi	11,201
March 15	"	"
March 16	Shiraiwa	5,226
March 17	Aterazawa	5,259
March 18	Oya	3,531
March 19	Miyajuku	6,179
March 20	Arato	5,010
March 21	Ayukai	4,529
March 22	Nagai	7,212
March 23	Komatsu	5,362

		Population
March 24-25	<i>Rest</i>	
March 26	Tendo	6,714
March 27	Numazawa	4,512
March 28	Higashine	9,393
March 29	Tateoka	8,889
March 30	Obanazawa	5,646
March 31	Oishida	3,194
April 1	Karikawa	4,638
April 2	Fujishima	3,367
April 3	Tsuruoka	22,872
April 5	Kamo	5,510
April 6	Oyama	6,198
April 7	Sanze	4,812
April 8	Atsumi	3,921
April 9	Yutagawa	1,503
April 10-11	Tsuruoka
April 12-13	<i>Rest</i>	
April 14	Sakata	23,909
April 15	Yuza	4,135
April 16	Kwannonji	3,276
April 17	Matsumine	2,706
April 18	Sakata
April 19	Fukuura	2,760
April 20	Konoura	3,424
April 21	Honjo	11,269
April 22	Hirazawa	3,791

Itinerary for the Spring of 1915 55

			Population
April	23	Kisakata	3,721
April	24	Fujisaki	2,039
April	25	Sakata
April	26	Motodate	3,739
April	27	Amarume	5,780
April	28-30	<i>Rest</i>	
May	1	Sakegawa	2,754
May	2	Shinjo	15,180
May	3	Aramachi	3,368
May	4	Ozawa	3,623
May	5	Kaneyama	7,734
May	6-7	<i>Rest</i>	
May	8-10	Yonezawa
May	11-12	Sendai
May	13	Yuzawa	9,405
May	14	Masuda	6,833
May	15	Iwasaki	3,550
May	16	Yokote	15,602
May	17	Inaniwa	2,428
May	18	Nishimonai	4,603
May	19	Numadate	4,777
May	20	Kakumagawa	4,143
May	21	Rokugo	7,642
May	22	<i>Rest</i>	
May	23	Akita	36,249
May	24	Takanosu	2,805

			Population
May	25	Odate	10,738
May	26	Noshiro	20,054
May	27	Kitaura	7,725
May	28	Funakoshi	3,284
May	29	Funakawa	3,572
May	30	Akita
June	1	Tsuchizaki	16,364
June	2	Omagari	8,864
June	3	Kakunodate	5,804

VIII

EXTRACTS FROM HIS LETTERS

The enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years are as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the Kingdom of His Son. He will hasten it in His day. The stride of His Church shall be so quickened that commerce will be the laggard. Love shall outrun greed.

BENJAMIN HARRISON.



*REV. H. H. COOK AND REV. K. TSUCHIDA
OF AKITA ON A LONG EVANGELISTIC
TOUR ON FOOT*



VIII
EXTRACTS FROM HIS LETTERS

“SINCE the 20th of April I have been home only one night and have spoken to over 2500 people. If I had strength I could keep on speaking every night. Yesterday I walked over fifteen miles. To preach the Gospel to those who sit in darkness is becoming an ever greater joy to me.”

“I know that you will rejoice to learn that I have had exceptionally good meetings recently. From 200 to 300 people gather every night to hear me and an evangelist preach. If it were not for the intense love of God of which I have personal experience I simply could not do the work I am doing. There is a longing in the heart of many people for a higher life that Jesus and He alone can satisfy.”

"Am out on a long trip again. Shall not see Emma and the children for twenty-one days, and then be with them only a day. Before I return I shall have spoken seventeen times. If we could only get larger meeting places, I could easily speak to from 100 to 200 every night. I am simply scattering seed. Sometimes I get tired from being up too late at night and by being bitten by fleas, but the joy of being able to bring light to some darkened soul soon makes me forget everything in the work I am trying to do for the Master."

"My autocyte has brought me here quickly over high hills. Up to date I have already spoken to over 10,000 people since the first of March. Having still about thirty-five other places to visit, I may be able to bring a message to over 20,000 people before the first of June. My work is growing so that I shall no longer be able to meet all my expenses. There are young men who want to enter our schools to be evangelists, but we have no money to support them. I am already helping two students, but can do no more. I wish I had about \$100 a year extra

for my work. It would aid me to reach many more people."

"The last few days I have greatly enjoyed my fellowship with God. He has seemed very near to me. I began to talk to Him. Before long I seemed to hear His voice, so sweet and calm that I cannot explain the joy I experienced. It seemed to say, 'Do not simply speak to me, but also try to hear my voice.' Then I tried to hear it, and was told to ask for a special message day by day. Then I immediately asked for a message for today, and received the answer, 'Tell the people that they are created in the image of God.' I do not yet know what I am to understand by 'people,' but trust the Lord to reveal it to me."

"I am out on a sixty-mile walking evangelistic trip. Today my helper and I distributed over 500 leaflets, and tonight we hope to hold a large meeting at the hotel we are stopping at. To bring the message of God's love to thousands who have no opportunity to hear it is the greatest joy of my life."

"The work in the city is gradually improving, but, as I have no evangelist and no Bible women, the burden of the work rests entirely upon my shoulders. I am teaching English to fifty young men whom I hope gradually to lead to the Master. Last Sunday I baptized four of them."

"Almost every day people ask me when we are going to build the Chapel. We have an opportunity to bring the message of salvation to the people such as we have never had before. In my opinion it is even more urgent to rebuild the Chapel than to build Rev. Kriete's home."

"What makes pioneer evangelistic work so interesting to the itinerating missionary is the large number of surprises that await him almost every time he visits a new town or a village. Sometimes the surprise consists only in the meeting of an old acquaintance or of a seeker that he had lost sight of several years ago. Sometimes it is the unexpected welcome given him by the authorities of the place that causes the surprise, and then again it is the historic connection of the village with Chris-

tianity that makes the work not only interesting, but also very hopeful.”

“On the first of March I start on my spring itinerary, and expect to be away from home practically all the time until the tenth of June” (1916).

ALAS! MAN PROPOSES, BUT GOD DISPOSES.

IX
HIS EARNEST APPEAL FOR AKITA
PREFECTURE

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The missionary has always had his eye on the events of the future. He has never failed to divine the regnant qualities that live latent in certain races. He must in his work have the distant goal of the Kingdom through those peoples, who, by reason of their rapid growth, their instinct for expansion, their industrial supremacy and their masterful ability for government, and the long call of God, are to control the next half hundred and the next half thousand years. He is after the masters of men to bring them to the Master of All. The Missionary is in line with the thought of a universal Gospel.

RICHARD T. STEVENSON.





GROUP OF CHRISTIANS AT SAKATA

IX
HIS EARNEST APPEAL FOR AKITA
PREFECTURE

FOR years our Japan Mission has been urging the Board of Foreign Missions to send out a missionary family for Akita Prefecture. When the subject came up at the various Mission meetings for discussion, I had but little to say either in favor of or against the request. It seemed to me that unless the Home Church would materially increase its contributions towards its Japan work, it might be better to develop the work in the three prefectures where we are already well established and to hand the Akita field over to other Missions. At any rate, I was so busy with trying to develop the Yamagata field that I could give but little thought to Akita Prefecture. At a conference of missionaries held in Akita city a few years ago the same question came up, and it was proposed to let two other denominations

develop the work in Akita Prefecture while we strengthen ours in Yamagata. As the elder members of our Mission had expressed themselves so strongly about our responsibility for one-third of Akita, and as I know that hardly a missionary at the Akita conference had any knowledge of Akita Prefecture as a mission field, I decided to make several extended itineraries in the prefecture to investigate the spiritual need of the people and their attitude toward Christianity as well as the work that was being done by other denominations. As soon as I could find time I took a map of Akita Prefecture to find out the lay of the land more fully, and asked the two evangelists working the prefecture to go with me on a twenty days' trip. What I saw and experienced caused me to change my mind about our leaving the field.

"In the first place, the number and the size of towns without an opportunity to hear the Gospel was a surprise to me. South of Akita city there are 20 towns with an aggregate population of 120,000, or from 5000 to 15,000 each—only four of which are regularly supplied with preaching, and three of them by our Mission. These alone, without consider-

ing the hundreds of villages near them, constitute a sufficient reason for our Church to vigorously prosecute the work of evangelization there.

"Then I was surprised by the welcome the people gave us at almost every place we visited. The meeting places were generally filled half an hour before the appointed time for opening. Children and adults pressed upon each other to such an extent that we had some difficulty in keeping the children in order, although they were not naturally of a disorderly disposition. At one place 500 people tried to occupy a space that would hardly hold half that number. The result was that the timbers under the floor gave way. Everywhere we go the people tell us that they will welcome us if we continue to present the Gospel in a way that they can understand it, and urge us to come oftener. At present we have about 200 seekers in these places. What shall we do with them? When planning my first itinerary I had no intention of continuing this work, for I had only investigating trips in mind. But now the thousands of people to whom I have already given a taste of the Gospel are always hovering before my

mind, so that I cannot exclude them from my semi-annual itineraries. Some people say that my strength will give way if I continue this work for any length of time. I do not believe that it will, but I often feel that the burden is too heavy for one man. I am convinced that I could do my work much more efficiently if it were limited to one prefecture. In order to be relieved of Akita Prefecture after two years, it is absolutely necessary to send out a missionary for this field immediately. It will take a man two years to acquire the Japanese language and a sufficient knowledge of Japanese customs to be able to begin his work. I am willing to bear the burden of the work, heavy though it be, till that time. Is it right that I should bear it any longer when but a single congregation can easily supply the funds for sending out and supporting a missionary family? Don't call us earnest workers and give us other pretty names for trying to do our duty. The love of Christ constrains us to do all we can for our lost brethren, and we missionaries ask our Church to help us to do it more efficiently. If there were any other denomination that could do the work in Akita Prefec-

His Appeal for Akita Prefecture 71

ture half as well as we can do it, I would urge our Mission to withdraw from it as soon as possible, but as there is none I believe it to be wrong for me not to do all I can to make Christ known to the hundreds of thousands of people in this field. Will you, the people of our Church, not speedily come to our aid?"

X

**THE LAST DAYS OF MISSIONARY
COOK**

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both thanks and use.

—*Measure for Measure.*

A man was born, not for prosperity, but to suffer
for the benefit of others, like the noble rock maple,
which, all round our villages, bleeds for the service
of men.—*Emerson.*

Everything cries out to us that we must renounce.
Thou must go without, go without! That is the
everlasting song which every hour, all our life
through, hoarsely sings to us: Die, and come to life;
for so long as this is not accomplished thou art but
a troubled guest upon an earth of gloom.—*Goethe.*





MR. MOMMA, HELPER TO MISSIONARY COOK

X

THE LAST DAYS OF MISSIONARY COOK

THE Doctor pronounced his sickness as lobular pneumonia, and the immediate cause of his death as paralysis of the heart. Though a very sick man he had gone to Yamagata on March 28, 1916, from Tokyo to meet our evangelist from Shinjo for an important conference. His family was living in Tokyo, where the children were attending the grammar school and where Mrs. Cook was just recovering from an operation in the hospital. During his brief stay at Yamagata he was the guest of the Kriete family. They noticed that he was not in his usual spirits. Whereas, he had always been optimistic and persistent in his work, that day he seemed to be discouraged and rather broken in spirit. At the request of Mr. Kriete he went back to his family in Tokyo, where he took to his bed. Dr. Mann, of St. Luke's Hospital, was sent for, who examined the patient and found that

he was suffering from pneumonia. Every possible precaution for his care and comfort was taken. A day and a night nurse were in constant attendance. He was delirious for several days, but in his quieter moments his mind seemed to dwell constantly upon his work. He would speak to those around his bedside urging them to accept Christ or to have more faith or to go out and preach the Gospel. At times he would preach or sing hymns. At other times he imagined himself traveling in his autocyte. But in all these last days there seemed to be but one subject in his mind, and he seldom spoke of anything that was not connected in some way with his work. He died as he lived, with but a single passion, on the morning of April 7, 1916.

The funeral services were held at Sendai on Sunday afternoon, April 9th, as follows:

At the Gerhard Home—1.00 P. M.

Rev. Henry K. Miller read a short service and offered prayer. The hymn, "O Paradise, O Paradise," was sung.

At Nibancho Church—2.00 P. M.

This service was in charge of Dr. J. P. Moore.

Scripture Reading by Dr. Allen K. Faust.

Prayer by Dr. J. P. Moore.

Hymn in Japanese, "He Leadeth Me."

Sermon in English, Rev. Christopher Noss, D.D., Text, Revelation 7: 13-17.

Sermon in Japanese, Prof. Kajiware, Text, John 12: 24.

Hymn in Japanese, "Peace, Perfect Peace."

Obituary read in Japanese by Pastor Horiuchi, of Yobancho Church.

Prayer in Japanese, Rev. Hagiware, of Nibancho Church.

Messages of sympathy:

Mr. Nakamura, representing Yobancho Church.

Pastor Inomata, representing Yamagata Prefecture churches.

Pastor Tsuchida, representing Akita Prefecture churches.

Dr. Demura, representing Tohoku Gakuin (North Japan College).

Professor Hayasaka, representing Miyagi Girls' School.

"Jesus, Saviour, Pilot Me," sung by a male quartet.

Benediction, Dr. William G. Seiple.

At the Grave.

The burial service was read by Rev. Carl D. Kriete, of Yamagata.

"Abide With Me," sung by the male quartet.

Benediction, Dr. J. P. Moore.

The sermons of Dr. Noss and Prof. Kajiwara were full of comfort for the bereaved. From the sermon of Dr. Noss we quote these extracts:

"In Scripture the lamb, most inoffensive and most precious of animals, is the symbol of sacrifice. The expression, 'the Lamb that is in the midst of the Throne,' means that the spirit of sacrifice is supreme in the universe.

"John states a truth that it is even harder to believe, the truth that the spirit of self-sacrificing service dominates Heaven.

"'God shall wipe away every tear from their eyes.' This humble figure of a mother comforting a sobbing child describes God, the Sovereign of the Universe. Behold the Moth-

erhood of God! 'As one whom his mother comforteth, so will I comfort you,' said the Lord by the prophet Isaiah.

"Note, however, that the choicest comforts of God are not bestowed indiscriminatingly. Our Christian religion does not teach the absolute equality of all men, as some imagine. St. Paul in the Epistle to the Romans says, 'All things work together for good' . . . But note the limitation, 'to them that love God,' 'to them that are called.' Some are nearer to God than are others. St. Paul says in another place, 'They that run in a race run all, but one receiveth the prize.' The Lord Himself when asked by two of His disciples to be given chief places in His Kingdom did not reply that there are no chief places. There are. But 'to sit on my right hand and on my left is not mine to give.'

"The Lord knoweth them that are his.' The Lord's own have two marks. They are pure and they are true.

"Our departed brother had these marks of a saint: he was pure and he was true. He was truly Christlike in his passion, in his passionate love for the sinful and his passionate hatred of sin. He lived wholly for

the Kingdom of God. When that is said all is said.

"He wanted to work where he was most needed. I remember that when I first met him in this city thirteen years ago he was rather unhappy because he had not been appointed to China. In time he perceived the need of North Japan, and the work here wholly satisfied him. Had he remained in America he would have perceived after awhile that America's need is no less than that of Japan and China, and the same fiery zeal would have found satisfaction there.

"There was in him a certain impatience to be about his Lord's business. He was like David at Nob: 'The king hath commanded me a business.' The king's business required haste. Those who watched about him in his last days felt the tremendous energy of that personality, wrecked, crumpled and, broken though it was at the end, the energy of that personality that drove him through his remarkable evangelistic campaign in Ryo-U. Knowing now the end, we feel that he must have had a premonition that his days would not be long. 'The night cometh when no man can work.'

"But is not the same true of all of us? What is the difference in the sight of God between forty years and eighty years? All the difference is made by the spirit in which the years are lived. I feel altogether unworthy to speak of this 'Apostle of Ryo-U' in this presence; for had I not spared myself I might be there where he is, and had he spared himself as I did he might be standing where I stand.

"Such a passion, so holy, pure and true, so rare and beautiful, cannot but be of God. And He who is responsible for its beginning takes care of its end. Our brother was one of the few elect of God, 'a chosen vessel,' 'to bear his name before the Gentiles.' His prayer was that his life might be used in the way that would best further the Kingdom of God. That prayer has been answered.

"One who is very near to me when she heard of his decease said, 'That clinches all that he has done.'

"Many talk of rural evangelization; a few work at it; this our brother has died for it. Such a death cannot be in vain. Many have said, 'What a great blow to the Mission.' Yes, it is a terrible blow. But let us think

of this blow rather as a great *impetus*. For he still serves the cause. The text says, 'They serve him day and night in his temple.' We Christians do not pray to our saints. It is impossible to have any direct communication with them. But we believe in the communion of saints. Our departed brother by virtue of that beatific vision of God which he enjoys can give himself now to the service of prayer with an intelligence and effectiveness that would not be possible if he had remained in the flesh.

"But my words must be few. Let us all join in the prayer of the hymn:

" 'A noble army, men and boys,
The matron and the maid,
Before the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of Heaven
Through peril, toil and pain.
O God, to us may grace be given
To follow in their train.'

"There is one among us whom we are proud to call our sister. She is dazed and sees only dimly what all this means. She will pardon me for saying that days are coming when she will need comfort even more

than she does at this moment. She will be brave. She has been brave, and she will be brave. You know that in the highest moral code of the land in which we dwell it is a point of honor that a woman who has lost father, husband or son in war for the defense of the country, shall feel more joy than grief. Our sister has lost a husband in the noblest cause imaginable, and there may well be joy in her grief.

"All the grief, the loneliness and the pain that you and yours have to suffer in the coming years have a direct bearing on, and make a direct contribution to, the progress of God's Kingdom. Only continue to trust in God throughout the coming dark days, and God Himself will comfort you as He comforts the departed one.

"Our brother's love for his family was strong and great—only eclipsed to our view now and then by the grander passion of his life. And in prayer he still serves the family. His service is more effectual, not less so than before. Some of us who have been similarly afflicted can speak from an experience that confirms this belief. Only go on trusting in God and He will comfort the husband

and father by comforting, blessing and keeping you and yours to the end, for Jesus' sake. Amen."

Prof. Kajiware in his sermon called attention to the outstanding characteristic of the departed, namely, his earnest and entirely single-minded devotion to the work of bringing the Gospel to the people of his district. His life ought to be a call to all of us to work more earnestly and devotedly in the cause of Him Who loved us and gave His life for us. Among other fine tributes to this devoted missionary, he said:

"When Brother Cook went on evangelistic trips he would for a whole month not rest a single day; day and night he would joyfully bear testimony to the Way of Christ. He cared not if the food was poor, but with patience and earnestness preached the Gospel. By means of 'The Light of Ryo-U' (his Church paper) he reached over 1500 people every month. He also always supported several students in our school and often helped out some evangelists. Some thought his manner of life was too simple; but, while a few thus scoffed at him, he quietly continued to

help many others. When, like him, we shall have finished a life of faith, hope and love, we shall again shake hands with him in Heaven."

It was appropriate that the obituary should have been read by Mr. Horiuchi, who both as an individual and as pastor of the Yobancho Church could not fail to feel a debt of gratitude to the departed. It was largely through the efforts of Mr. Cook that the money was contributed for the Yobancho Church. Mr. Cook also superintended the building of the church. And for a number of years gave himself unselfishly in its service.

The body was laid to rest in the Kitayama Cemetery, beautiful for its location overlooking the sea. His grave, with the large wooden cross bearing his name and the date of his death, continues to bear an appropriate testimony to the life he lived among the Japanese.

All our missionaries speak with grateful appreciation of the whole-hearted sympathy shown by the Japanese friends to them and to the bereaved family. They believe that the death of Brother Cook has meant for all

who knew him a new calculation of relative values, and a deeper consecration that will give a new impetus to the whole work and that will continue to bear fruit in years to come.

Mrs. Cook has shown a child-like faith and trust in her Heavenly Father, and a cheerful submission because it is His will, which has endeared her to the hearts of all who knew her in Japan as well as with those with whom she is united in a bond of loving sympathy.

XI

AS SEEN BY A CO-WORKER

CARL D. KRIETE

There is such a thing as the mirage of the desert, which has mocked the dying traveler. There is also the oasis where the grass is green and the palm trees stand erect in their beauty, and the reason thereof is the unfailing spring which rises from the heart of the earth and yields its living waters to the traveler as he journeys across the desert from the land which he has left to the land which he has never seen. That spring is the Spirit of the living Christ, Who "was dead" and is "alive for evermore," Who remaineth from age to age the strength and hope of the race into which He was born and for which He died.

JOHN WATSON, D.D.

XI

AS SEEN BY A CO-WORKER

IN the cable which was sent to the Board announcing the death of Missionary Cook the word "overwork" was used. A mere glance at the task he had undertaken will convince any one that the word is used in no idle sense, and that to carry on the work in the same way in the future is too costly, as it has undoubtedly been in the past, and we trust that a full understanding of the situation on the part of the Church will cause them to rise up in such a way as to prevent any such a condition in the future. Mr. Cook was the only one doing any aggressive work in the prefecture at large, with its population of nearly a million souls.

In this prefecture he had the oversight of six churches with resident evangelists. The wise administration of six such supported churches constitutes no inconsiderable tax upon the missionary's store of patience and

wisdom and administrative ability. In addition to these six supported churches, there were seven preaching places which were regularly visited by the evangelist, and semi-annually, if not oftener, received the personal visit of the supervising missionary.

But the great burden which was upon him, and under which he finally went down, grew out of the moral and spiritual needs of the towns scattered about all through the prefecture, and which but for him would not have heard the message of the Kingdom. I have just been looking over his itinerary for the spring of last year. He began his touring on March 1st, when the snow was still on the ground, and when many of the country roads are practically impassable, and was out until well into June. During all this time (over three months) he permitted himself nine rest days, but some of these were spent in Japanese hotels away from his family.

To be the itinerant missionary in Yamagata Prefecture alone is enough to keep one man very, very busy. But, in addition to this, Mr. Cook had the responsibility for Akita Prefecture. Ever since I joined the Mission Mr. Cook has been urging that a mis-

sionary family be sent to Akita Prefecture, but the conditions at home have been so unfavorable that this request could not be granted. Therefore, in addition to the work outlined above, he had two supported churches in Akita Prefecture, with four or five out-stations, and in addition to these, in his semi-annual tours, he visited about twenty towns and villages.

He had constant requests to open up new work in both prefectures. It was hard for him to pass through town after town, where there were people eager to hear the message, without including them in his regular itineraries. So, often, while passing through, he would stop to preach to the groups of people that gathered around him. During his busiest times he sometimes preached two or three times a day. In writing of his work in a letter on February 20, 1916, he said, "Last fall I gave opportunity to over 17,000 people to hear the preaching of the Gospel." And it is very difficult for any one who has not been over the field and tried it to get the faintest conception of the labor, and anxiety, and strain, and using up of nervous force that must have been expended in that task.

He was human, and the great need and opportunity tempted him to go beyond what human strength can stand, and so when attacked by an insidious disease he lacked the necessary reserve power to withstand.

It is very easy for one not in the thick of the fight to warn against strain and overwork, but there are few of us who, placed in the same position, could resist the temptation to go just a little beyond our strength.

Is it not the duty of the Mission and the Board and the Home Church to guard a man against himself? We must either have the needed reinforcements, or we must retreat from one of our fields. As long as conditions are as they are missionaries will be tempted to do the impossible. And the result is inevitable.

It is for the Church to say what we shall do. Shall we sacrifice the position he gave his life to win? Or will the Church be inspired by the noble example of his sacrifice and self-forgetfulness, to do that which will be worthy of the traditions and latent power of our beloved Reformed Church?

XII

**AN ESTIMATE OF HIS LIFE AND
LABORS**

J. P. MOORE.

I have often been asked "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. They live and die in the work. Their work is of that kind which will be productive of the greatest good.

GENERAL LEW WALLACE.

XII

AN ESTIMATE OF HIS LIFE AND LABORS

AFTER sufficient time has elapsed for the passing away of the first great shock which the sudden death of our brother has occasioned, I desire to put on record my appreciation of the great good and far-reaching work which was accomplished by the one departed from us, and whose absence from our midst we can hardly yet fully realize.

On a recent visit to his grave, at the time of a beautiful evening sunset, I tried to focus my thoughts, and to make a just estimate of the life and labors of the one whose remains rest on that beautiful hill of Kita Yama, north of the city of Sendai, the place where he started in his career of a missionary to Japan, thirteen years ago. As is the case with all of us, his was a small and humble beginning, and I am sure that he himself realized this full well. But, as I remember

him now, he was always, even from the very beginning, most enthusiastic in all his endeavors. Whether as a student of the language, or as a teacher, or as an evangelistic missionary, he magnified his office at every point in his career, and seemed to realize to the fullest extent what it is to be a servant of the Master, in the capacity of a missionary of the cross. That he made full proof of his work as a minister of the Word, and embraced every opportunity to make the most of his high calling, is now recognized by all his associates, whether foreigners or Japanese. How many times since his death have I heard our Japanese brethren say, "He was a good missionary, and did a great work"! Well has he merited the title given him even before his death—The Apostle of Ryo-U—the name of the two districts included in the Provinces of Yamagata and Akita.

If it is true that missionaries, like poets, are born, it is no less true that they are also developed. There is a process we may call "The Evolution of a Missionary." Such an evolution was most marked in the life and labors of our departed brother. The later years of his life brought this into strong re-

lief. He was in this respect a great surprise. His comprehensive study of the field in which he labored; his thorough knowledge of the people, their social, moral, and spiritual condition; his plans and methods of work; but, above all, his passion, as it may well be called, in bringing to benighted and belated thousands the message of salvation, arrested attention; and his praises were sounded far and wide, even outside of the district in which he labored. Of him it could truly be said, "Not slothful in business, fervent in spirit, serving the Lord, doing with his might whatever his hands found to do."

No sacrifice or hardship seemed too great for him, only that he might preach Christ to those who knew Him not. The work which he did involved long and hard trips, taken by train, in jinrikisha, on foot, or later with his motorcycle; eating indifferent food, sleeping in inadequate and uncomfortable Japanese hotels, and going everywhere through all sorts of weather and over all kinds of roads, besides the separation from his family, not only for days, but often for weeks at a time.

No wonder that his strength gave out, and his physical system weakened to such an ex-

tent that when the much-dreaded disease—pneumonia—seized him there was not enough strength left to combat and stay the monster, and he succumbed at a time in life when the ordinary man is at his very best, physically and spiritually, and most able to resist the inroads of any disease preying upon him.

Thirteen or fourteen years is a comparatively short time in which to accomplish one's life-work, and, humanly speaking, Missionary Cook died before his time; was cut down in the very prime of life; died in the midst of a life which might have stretched to three or four times its length. But it is also true that man lives in *deeds*, not *years*, and for him his life-work was finished in this short period.

"A great loss to your Mission." How often was the expression heard from the lips of our friends. As man sees it, this is sadly true. But, perhaps, not as God looks upon it. And may it not also be true that in his untimely death Mr. Cook accomplished a still greater work even than in his strenuous lifetime? Who knows?

Knowing as I do what a profound impression his death has made in the community he

so faithfully served, it is true, beyond a doubt, that, "though dead, he yet speaks, and that his works do follow him." The Reformed Church which has raised up such a consecrated missionary, the Mission House College and Seminary, where he was trained for his successful life-work, may well be proud of him and honor him as one of the missionary heroes of our Church. The Board of Foreign Missions, who had the wisdom and foresight to appoint him, while they mourn his loss, may at the same time congratulate themselves, because of their having appointed him.

May Mrs. Cook receive comfort from the fact that her husband, whose grave she is leaving behind in the Sunrise-Land, accomplished such a great and good work as a missionary here, and may the six orphaned children carry with them through their future life the memory of a father whose life meant so much for missions in Japan.

XIII

A MESSAGE FROM HIS GRAVE

ALLEN K. FAUST

Life only becomes fruitful when it becomes sacrificial. This is true concerning our influence upon one another. . . . It is even so with a poem, with a painting, with a sermon, ay! with a courtesy; the measure of its impressiveness is just the measure of the sacrifice of which it is the shrine. The spirit of sacrifice not only impresses others, it fertilizes self. Our giving is our getting. "With what measure ye mete it shall be measured to you again." Here, then, are the gates to a rich and roomy individual life; not silence, but expression; not drifting, but endurance; not self-seeking, but sacrifice; for "he that findeth his life shall lose it, but he that loseth his life for My sake shall find it."

J. H. JOWETT, D.D.

XIII

A MESSAGE FROM HIS GRAVE

IN a beautiful spot northwest of Sendai, on a high hill overlooking the city and the plains beyond to the Pacific, the Reformed Church has a new grave. This grave contains all that was mortal of Rev. Herman H. Cook, "The Apostle of Ryo-U," as his Japanese co-workers liked to call him. Members of the Japan Mission, Japanese evangelists, teachers and many other friends, on a fair April day, with solemnest rites, laid his body to rest. Missionary Cook lived as his Lord died. His life was solely and unreservedly given for Japan. "Overwork," was the doctor's verdict. We can neither add to the eternal worth of his soul nor subtract anything from it. The thousands of Japanese men, women and children to whom he ministered and for whom he lived and died will rise up and call him blessed. These are living monuments to him.

But this new grave in far-away Japan with the sacrifice it represents brings a direct challenge to the people of the Reformed Church. A life so Paul-like, and lived in our own day, must necessarily be to all of us a mighty inspiration "to spend and be spent" for the sake of the Kingdom. But is not God using this new grave to prove the Reformed Church? Will she grasp the profound meaning of this grave and secure for herself the eternal blessing disguised in this sacrifice, by speedily sending other missionaries to take up the work which Brother Cook laid down, or will she allow the seed, so broadly sown by him, to sprout and then let it wither for want of workers in the field?

The many Japanese people who have heard but the beginning of the Gospel from the lips that are now sealed are earnestly pleading with our Church for teachers and preachers to complete the work so auspiciously begun by the departed one. The Reformed Church must not fail in this test. She dare not turn a deaf ear to God's unmistakable call from the Yamagata-Akita field. Our Reformed Zion has put her hand to the plough, and surely she will not look back.

XIV

WORDS OF APPRECIATION

I extend to you who lead hard and dangerous lives, you who have given up so much that most deem attractive in life, to you who have sacrificed so much that most hold dear, I give to you no commiseration, no sympathy, but the heartiest homage, the heartiest admiration and good-will. . . . I wish it were in my power to convey my experience to those people—often well-meaning people—who speak about the inefficiency of foreign missions. I think if they really could realize but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no more productive work for civilization could exist than that work being carried on by men and women who give their lives to preach the Gospel of Christ to mankind—the men and women who not only have preached but have done; have made action follow pledge, performance square with promise.

THEODORE ROOSEVELT.



*THE MEMORIAL VASE GIVEN TO MRS. COOK
BY 151 JAPANESE CHRISTIANS*

XIV
WORDS OF APPRECIATION

Action of the Japan Mission:

AS a Mission, and as individuals, we feel deeply the great loss we have sustained in the early taking off of our friend and fellow-worker, the Rev. H. H. Cook. We shall ever cherish the inspiring memory of his untiring service in the cause of our Master, how, like Saint Paul, he "counted all things but refuse that he might gain Christ and be found in Him." The lives he has influenced for good and the precious seed of the Gospel of Jesus Christ which he has so widely sown will in the years to come bear a glorious fruitage. God grant that we as a Mission may wisely conserve the precious fruits of the life and work of one who truly deserves the name of "The Apostle of Ryo-U." (Ryo-U is the ancient name given to the two Provinces of Uzen and Ugo, cor-

responding in general to the present Prefectures of Yamagata and Akita.)

We extend our heartfelt sympathy to the widow and the children in their bereavement, and pray that the Heavenly Father may give them His comfort and care for them in His merciful Providence.

*Action of the Executive Committee of the
Board of Foreign Missions:*

Resolved, That the Secretary convey to Mrs. Herman H. Cook, relatives, and the members of the Japan Mission, the deep sympathy of the members of the Executive Committee.

Letter of the Secretary to Mrs. Cook:

My Dear Mrs. Cook:

I cannot describe to you my feelings when the cablegram came to hand, announcing the death of dear Brother Cook. My heart goes out in tenderest sympathy to you and your daughters. God only can and will comfort you in this season of sorest trial. In due time He will also make it plain to you and to

us why your dear husband should be taken from you at this time, and why our Japan Mission should suffer an almost irreparable loss.

We all had come to look upon Brother Cook as one of our most earnest evangelists. He had a burning zeal for the salvation of the people in the Yamagata-Akita Provinces. Why he should be taken so early in life we are unable to say, but God is His own interpreter, and He will make it plain to us.

Immediately upon the receipt of the cablegram I wrote a letter to Brother Cook's father, and broke the news to him as gently as I could.

At our meeting of the Executive Committee, held yesterday, the members were all moved to sadness when I announced the news of the death of Brother Cook, and we will place on record our appreciation of his great work as a missionary.

I have time only to write this brief letter to assure you of our profound sympathy with you, and of our offer of help to you in this hour of trouble. I know that the missionaries on the field will do all they can for you to lighten the weight of sorrow, and we here

await with eager hearts to know what we can do to help you.

Praying the Divine blessing to rest upon you and your children, and to bring you safely through this great affliction, I remain, with kindest regards, in which Mrs. Bartholomew joins me,

Very cordially yours,

ALLEN R. BARTHOLOMEW.

Letter of the Secretary to the Japan Mission:

Dear Brethren:—

What mysterious providences we, as a Board and as Missions, have to face in the conduct of our work in Japan and China. The shadow of Death has again fallen upon us, and this time on one who, to all human sight, could be illy spared to the work. Brother Cook has won a warm place in the hearts of many people in the Yamagata-Akita Provinces, as well as in the affections of the members of our Church in the homeland.

As a Board we have had a high regard for his zeal and devotion in the spread of the Gospel message. He was a missionary who

tried to make full proof of his high and holy calling. It seems no hardships were too severe for him to endure, for he was a good soldier of Jesus Christ. His long trips must have been a severe strain on his bodily strength. May not his thirst for souls have been a sustaining power to him in his work? After all, the real work of life is not done by physical force, but by spiritual power.

I scarcely know how to convey my personal feelings to the Mission in the death of this valiant servant of the Lord. To me his early home-going seems like an almost irreparable loss. How can we fill his place on the field? Who will go to carry on this important work? What will Mrs. Cook and the children do? These are the questions that are burdening my mind. But the Lord will provide in His own way and time. Our duty is to accept this strange providence from a loving Father, with the assurance that it will work for good to them that love Him.

It should be a new call to the Church to awake from her slumber and to gird the Gospel armor on. It will mean a new consecration, I am sure, to those who have been co-workers with the one whose death we all so

deeply mourn. May there come forth from this sad visitation of Providence a clearer vision of our task as a Church, and a holier determination on the part of the Board and the Mission to serve our day and generation with all the powers of heart, mind and soul that God has given to us.

As a Mission, you will certainly do all you can to lessen the crushing sorrow of Mrs. Cook, and to provide temporarily for the work in those spiritually destitute provinces. We must not think of giving up the work, though the workers die. Let us all lean very hard on the strong arm of the Almighty, and He will sustain us.

Very cordially yours,

ALLEN R. BARTHOLOMEW.

A Token of Appreciation

J. SATO:

"Yamagata, June 13, 1916.

"Dear Madam:

"Having heard of the sudden passing away of the Rev. H. H. Cook, my son Juichi

and I consulted together as to what might be an appropriate and lasting memorial of his high character. With the approval of Messrs. Kriete, Tan Momma and Sassawara, we present this Vase, selected by Mr. Kriete, as a token of the appreciation of 154 readers of 'Ryo-U no Hikari.' "

Action of Workers' Conference

"To the Members of the Reformed Church :

"In behalf of the Northeastern Workers' Conference, Church of Christ in Japan, which held its last sessions at Yonezawa, Yamagata Prefecture, April 18th and 19th, we wish to extend to you, through the Board of Foreign Missions, our heartfelt sympathy on account of the sudden death of your and our beloved brother, Rev. Herman Henry Cook, whose departure we feel is a loss, not only to the missionary forces of the Reformed Church in Japan, but to the whole denomination in America. We earnestly pray that your and our heavenly Father's almighty arm will protect the bereaved family and bring to abundant fruition the seed that has been sown by our departed brother.

Invoking also the Divine blessing upon the
entire Reformed Church, we remain,

“SHOHEI ARAI,

“KICHISUKE SUZUKI,

“*Committee.*”





MRS. COOK AND SIX DAUGHTERS

XV

TRIBUTES OF ESTEEM

It is a question whether as a people we have not lost moral fibre as a result of the many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read your Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation what it needs at the present juncture.

COUNT OKUMA.

XV
TRIBUTES OF ESTEEM

DR. MOORE :

“**T**HERE are but few, if any, missionaries in Japan who are as faithful and earnest in the work as was Mr. Cook. He had some excellencies that cannot be imitated. He knew, in detail, the spiritual condition of his immense field, and was ever ready to sacrifice all his time and all his strength for the Master's work. All the people have held him in the highest respect.”

DR. NOSS :

“Mr. Cook has given his life for country evangelism. For a long time the cities and larger towns have been worked, but Mr. Cook and a small number of missionaries have made the villages their objective. Those who knew Brother Cook best say that he did the work of two or three men. The God who

dant fruit to the glory of God and to the establishment of His Kingdom in Japan."

MR. MIURA :

"The one great outstanding characteristic of Brother Cook was his remarkable zeal for the Kingdom. He fell at his post. Let us wish for a similar death when our time comes."

MR. MOMMA (Mr. Cook's Helper) :

"Like a stroke of lightning did the news of Brother Cook's death shock us. I at once ran to the station, and by the next morning was at Sendai in time to see the mortal remains of him with whom I had worked so intimately. The shock was so sudden and I wept like a woman, caring not who would see it. I have worked with Mr. Cook for only about two years. With his great heart he graciously overlooked my many shortcomings. This deep sympathy for me made me resolve to work with him with all my power. He always told me that we could not expect the fruits of our work at once. He liked pioneering, and he did this difficult work most successfully. He did not rest for

months, ever being on fire for the salvation of souls. He has fought a good fight, and now, in Heaven, has received a glorious crown as his reward. With Christian love he loved the Japanese people more than I. But as a faithful pioneer, he has finished his God-given task. The remaining work he left to loving friends. Just before breathing his last he said: 'For the many kindnesses which I have received from you all I thank you sincerely.' To me—so unworthy a servant—a part of this brother's work devolves. By the help of the Saviour whom he so faithfully served, and by the presence of the brother's soul, I now determine to do all I can to further the cause for which he laid down his life."

MR. IKEDA:

Mr. Cook's sudden death was caused by overwork. When disease came he had no resisting power left. His life is a sacrifice, laid on the altar of service in Japan. Once he told me that Dr. Schneder had warned him not to overdo, and to take care of his health. This was good advice, but Mr. Cook told me that it was not a disgrace to fall with

the harness on. He felt sure that, though he died, God would provide others who would do the work better than he could. We can hear his preaching no more. But having heard it once and having seen his strenuous endeavors, we are all better workers because of it. May his soul be in eternal joy with the Father!"

DR. LAMPE:

"He was a noble Christian worker and I loved him dearly. I believe thoroughly in school and hospital and other forms of missionary work, but the evangelistic is dearest to my heart, as it was to your husband's. If there is any work upon which our Lord sets His seal of approval, it is just the kind that Mr. Cook was doing, for that was what our Master did when He was upon earth. It is difficult to understand why he should have been called home at so early an age and when he was doing his very best work, but remember that our Saviour died at 33 and He had finished his ministry in three short years. May God grant that Mr. Cook's life may continue to be an influence for Christ for many generations."

MR. SUGIYAMA :

"It seems to me a dream that Mr. Cook is dead. I have a deepest sympathy on you and your children, and always pray the Heavenly blessing on you. But I am glad to know that Mr. Cook is now in Heaven and has a glorious crown on his head. Since I helped him in his work in Shonai during last summer, I often thought of him and loved his character and work, and now, on my part, I eagerly wish to devote myself to the evangelistic work in Tohoku, where Mr. Cook laid the seeds of Gospel."

MRS. SCHNEDER :

"Mr. Cook leaves a blessed memory. His life on this earth was comparatively short, but he did a wonderful work for God. Through him many heard the blessed story of a Saviour who died for them. Through him many were brought to know the dear Lord and Saviour, and to experience the joy of knowing Him, and when he came to meet his Saviour on high he did not come to Him empty-handed, but with his arms full of the sheaves for his Master. He lived a life that

you and the children can always be proud of. He was a great missionary, and as God had a greater work for him He no doubt called him hence. Though dead his life lives on."

DR. JAMES H. BALLAGH:

"I feel it a privilege to be permitted to add my testimony to his singular devotion of manner and spirit to the Lord's work and service. His other-worldliness was observable in his appearance and manners. And I can well imagine that combined with his supreme consecration and passion for souls, to the sacrifice of his own comforts, or interests, must have given him a commanding influence with the Japanese brethren, for whom he labored so zealously and consistently. What adds so poignantly to our grief, and to that of the whole cause of Christ in Japan, is the loss of such a worker, of such a character at a time when the forces are already depleted, by removal and death, and the needs of "the harvest perishing for lack of reapers."

**Such, in
brief, is
the story
of the life**

**and labors of a missionary of our
own Church and our own day, whose
name well deserves a place on the**

**Scroll of
Honor
with the
names of
the world's
greatest
missionary
heroes of
a century
ago.**

THE NEED OF FUNDS FOR CHAPELS

There are at least ten cities in Yamagata-Akita prefectures where our Japan Mission should immediately provide houses of worship, costing from \$2,000 to \$4,000 for lot and building.

Chapels in centers, like Akita, Sakata, Yokote, Shinjo, Odate and Tsuruoka, would enable the faithful evangelists to gather the fruits of their labors, and establish self-supporting churches.

Can the members of the Reformed Church make a wiser distribution of their God-given means than by contributing to the Board of Foreign Missions sums of money, in amounts of \$500 or \$1,000, to be used for Chapel Funds?

Shall we not, as a denomination, honor the memory of our sainted, self-sacrificing missionary by erecting Herman H. Cook Memorial Chapels in both the Yamagata and Akita prefectures?

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